ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

FIFTIETH ANNUAL SESSION

OF THE

CANAAN

BAPTIST ASSOCIATION,

HELD WITH

Birmingham Baptist Church,

JEFFERSON COUNTY, ALA.,

OCTOBER 3d, 4th and 5th, 1883.

OFFICERS:

A. J. WALDROP, - - - - - - - - - - - - - Moderator.
E. B. WALDROP, - - - - - - - - - - - - - Clerk.

The next session of the Association will be held with the Salem Church, Jefferson county, commencing on Wednesday, 11 A. M., before the first Sabbath in October, 1884.

SELMA, ALA.:
JOHN L. WEST & CO., PRINTERS AND BOOK BINDERS.
1883.

MINUTES.

BIRMINGHAM, ALA., October 3, 1883.

1. The Canaan Baptist Association met, pursuant to adjournment, on Wednesday, October 3d, 1883, for the purpose of holding its Fiftieth Annual Session. At 10 o'clock A. M., the delegates assembled in the meeting house of the Baptist Church, and were called to order by the Moderator, Elder A. J. Waldrop.

2. After reading the nineteenth Psalm and singing the hymn, "My soul, be on thy guard," prayer was offered by Dr. Cleveland.

3. The letters from the various churches were brought forward and laid on the table, and Dr. W. O. Bailey and Bro. T. V. B. Moor were requested to read them; and delegates' names were enrolled, as follows:

Birmingham—Dr. W. O. Bailey, R. H. Sterrett, N. F. Miles, G. T. Green and J. D. Garrard.

Bethany—R. S. Pierson, J. I. Washington and C. M. McClendon.

Canaan—V. A. Wilson, Josephus Vines and J. M. Huckabee.

Cahaba—M. K. Vann, S. T. Vann, D. N. Talley, D. H. Vann and Joel Carlisle.

Central—M. T. Branham, James Pressley and James Frazier.

Chalybeate Springs—R. C. Russell, T. A. Elliott and I. P. Rockett.

Enon—T. A. Anderson.

Hopewell—A. J. Tadlock.

Pleasant Ridge—M. M. Wood, R. E. Huey, O. J. Waldrop and S. T. Huey.

Rock Creek—Not represented.

Ruhama—A. J. Waldrop, John McDonald, E. Y. Daniel, E. J. Wood and E. B. Waldrop.

Salem—W. B. McCombs, J. A. McCombs and J. D. Faulks.

Sulphur Spring—J. M. Huey, R. Y. Robertson, S. G. Robertson and H. C. Freeman.

Springville—S. A. McClendon, H. B. Hitt, J. T. Herring, Robert Tims and T. V. B. Moor.

Pierceville—Not represented.

Williamsburg—Calory Williams.

4. On motion of R. H. Sterrett, the former Moderator, Eld. A. J. Waldrop, was re-elected by acclamation.

5. Elected Clerk, Corresponding Secretary, and Treasurer, by ballot, which resulted in the choice of E. B. Waldrop for Clerk; T. V. B. Moor, Corresponding Secretary; and R. H. Sterrett, Treasurer.

6. On motion, agreed to follow the Order of Business as published in THE ALABAMA BAPTIST for the forenoon session.

7. Received correspondence, as follows:

Coosa River—Dr. S. Henderson.
Shelby—Elders G. T. Lee and R. B. Hall.
Tuscaloosa—Elder J. T. Yerby, J. B. Eddins, J. J. Lowery and J. S. Yerby.
North River—R. H. Smith and H. G. Amerson.
Mud Creek—A. Vines and T. M. Parsons.
Sulphur Spring—B. F. Franklin.

Dr. W. C. Cleveland, of THE ALABAMA BAPTIST, was recognized in his official capacity and invited to a seat.

8. T. V. B. Moor, R. H. Sterrett and R. Tims were appointed to arrange a Programme of Business for the remainder of the session, the Committee to report at 2 P. M. to-day.

9. On motion, the Association adjourned till 2 P. M.

Prayer was offered by Dr. W. O. Bailey.

EVENING SESSION, 2 O'CLOCK P. M.

The Association met according to adjournment.

Prayer was offered by G. T. Green.

1. Heard the report of the Commirtee to arrange a Programme of Business. The Committee recommended the Order of Business as published in THE ALABAMA BAPTIST, but so arranged that the business of the body shall close Friday instead of Saturday evening. The report was adopted.

2. The Moderator then appointed the following committees:
On Finance—W. E. Berry, E. J. Wood and H. B. Hitt.
On Nominations—R. H. Sterrett, D. H. Vann and J. M. Huey.

3. Returned correspondence to other Associations:
Tuscaloosa—W. O. Bailey, M. M. Wood, J. H. Franklin and T. V. B. Moor.
Sulphur Springs—J. M. Huey, R. E. Huey and O. J. Waldrop.
Cahaba Valley—J. M. Frazier, J. D. Faulks and Joel Carlisle.
Mud Creek—S. T. Huey, R. E. Huey, J. M. Huey, O. J. Waldrop, M. M. Wood and R. Y. Robertson.
Harmony—R. E. Huey and V. A. Wilson.
Shelby—G. T. Green, M. G. Carter and R. H. Sterrett.
North River—G. T. Green, E. B. Waldrop and J. M. Huey.

Delegates to the State Convention—A. J. Waldrop, W. O. Bailey, G. T. Green, J. M. Huey, O. J. Waldrop, R. E. Huey, T. V. B. Moor, E. J. Wood, E. B. Waldrop, R. W. Beck and E. Y. Daniel.

4. The report on Temperance was read by Bro. T. V. B. Moor. Pending its adoption, the subject was discussed by T. V. B. Moor, G. T. Green, J. T. Yerby, J. B. Eddins, Dr. S. Henderson, and Dr. W. C. Cleveland. The report was then adopted:

REPORT ON TEMPERANCE.

The most prominent feature of intemperance is in the use of intoxicating drinks, and the special prominence given to this vice in the reports and discussion of religious bodies is at least an evidence that it is not confined alone to the haunts of sin and the abode of the wicked, but that its artful encroaches are made into the sacred precincts of the sanctuary of the Lord for its victims; and it sways its direful sceptre over the servants of the Most High. The consequence is, that the same individual is to-day in the sanctuary participating in the sacred ordinances of the Lord's house, and to-morrow he stands at the counter of the vile shop which deals out destruction to soul and body. This unfaithfulness on the part of Christians is the most powerful obstacle to be overcome by the friends of Temperance in their efforts to exterminate this monster evil from the land.

Respectfully submitted, T. V. B. Moor, Chm'n.

5. On motion of G. T. Green, fixed the hour of 9 A. M. to-morrow for considering the subject of the State of Religion.

6. On motion of T. V. B. Moor, Dr. W. O. Bailey was elected Moderator *pro tem*, to act at such times as the Moderator may be absent during the session with his sick family.

On motion, adjourned till to-morrow at 9 A. M. Prayer by J. T. Yerby.

The Introductory Sermon was preached at the hour of 7:30 P. M. by Dr. S. Henderson, from Phil. 3:16.

THURSDAY.

OCTOBER 4, 9 O'CLOCK A. M.

The Association was called to order by the Moderator. Devotional exercises for half an hour, conducted by the Moderator.

1. Elder D. I. Purser was received as Evangelist, representing the State Mission work of Alabama, and invited to a seat.

2. The Association went into a Committee of the Whole on the State of Religion, Dr. S. Henderson being requested to act as Chairman of the Committee.

The Central Committee of Canaan Association were requested to read their report, which was read by R. W. Beck.

The subject of the report, together with a general state of religion, was discussed by Brethren R. H. Sterrett, J. B. Eddins, M. M. Wood, J. T. Yerby, G. T. Green, and others; and, on motion of G. T. Green, the Committee recommended to the Association the adoption of the report of the Central Committee.

3. The Association then resumed business, and, on motion, the report was adopted.

REPORT OF CENTRAL COMMITTEE.

To the Canaan Association—*Dear Brethren:*

Your Committee, known as the "Central Committee on Missions," beg leave to submit the following report:

The work which was expected of the Committee has been very poorly performed; still some good results have been obtained. But, while we feel assured of the fact that good has been accomplished, yet the desideratum, namely, getting every member of every church to feel that he or she is personally responsible for the success of the Gospel of Christ, not only in our own land, but in the whole world, and bearing his or her part of its support, has not been attained; but we believe this to be the best means, namely, the work of this Committee, to establish this much-needed system of beneficence among our churches. And here, in the outset, we would impress upon the Association the wisdom of continuing the work of this Committee.

The great trouble with our people, and the inefficiency of our churches, is found in the fact that we have absolutely no system of church contributions. We have system about everything except the work of the Master. Our people are not averse to Missions, illiberal and stingy, but are not properly informed as to, first, our obligations to the cause of Christ; and, second, as to its necessities. Our preachers, in a large degree, are responsible for this want of information. They do not preach Missions enough. We are not made to feel that we owe *all things* to Him who created us; that to the most high God, the possessor of heaven and earth, man owes the service of his life. His interest and happiness require him to acknowledge God; his profit and safety will be in proportion to his conformity to the will of God. Whatever special gifts, or peculiar advantages any man has, and however much a man may lack power or privilege, the clear and common duty of *every* man is, to give unto the Lord the honor due unto his name. This duty of giving, which belongs to every intelligent creature, man fulfills when he uses the powers which he has received from God, and improves the opportunities of service provided by God, so that God may receive the glory of them.

The worship of God consists in this giving, in willing offerings unto him, out of the things which we have by his gift, and hold at his pleasure. In every account of worship in the Holy Scriptures, and in all the appointments which it makes for the duty, offering or giving unto the Lord, is the very act of worship. Without this honoring of the Lord with our substance, we do not acknowledge him as the "Possessor of heaven and earth." "Give unto the Lord the glory due unto his name; bring an offering and come into his courts." Whether we read of primeval worship, or worship under the law, or under the Gospel, the witness of that worship is in gifts brought unto God. As every man hath received from God, so is he to use what he hath as God's steward, "that God in all things may be glorified through Jesus Christ." The fulfillment of this duty is one of the great purposes of our present life; by it our fitness for higher privileges and greater trusts is to be known.

To give unto the Lord is the duty of all responsible creatures. By this giving, God is recognized. Man's worship is imperfect without it. It has the direct promise of temporal blessing and success; it is the fulfillment of God's

designs in giving man the first place in the world. He is set over other creatures, that God may receive the glory of them through him. All nature demands it of him. The whole creation, now groaning because depressed and impaired by man's fall, earnestly expects restoration, which is to follow upon man's return to God in humble, obedient and filial love. Sea and land, fields and flocks, mountains, valleys and forests, are called to rejoice in view of the Lord's return to our oppressed earth; and their joy is connected, in the 96th Psalm, with man's faithful giving, for the word "give" here means also "come" and "bring." Unless the creatures which we use and enjoy are acknowledged by suitable gifts unto God, we deprive *them*, as well as *Him* of honor, and they will testify of our ingratitude; yea, "the very stones will cry out against us in the day of God's righteous judgment."

And it is not only our bounden duty to make these offerings, but the cause of Christ demands it. We are stewards of the manifold mercies of God, and this is but a "reasonable service." God says so himself. The Master hath planted a vineyard and gone into a far country, and left its cultivation to us, and in the end he will come and demand of us the increase. What shall the harvest be?

Now, a slight glance at what is proposed to be done by our Denomination this year, and we are through.

Our State Board proposes to raise this year for State Missions, $12,000; for Home Missions, $5,000; for Foreign Missions, $5,000; for Ministerial Education, $3,000; for Colportage Work, $1,000; for Evangelization of the Colored People, $1,000; and for Indigent Ministers, $1,000; in all, $28,000. This is a small amount to be contributed by 100,000 Christians, who profess to be followers of the blessed Savior, and to have the faith once delivered unto the saints.

The State Board asks this Associations to give only $600 of this amount. Will we do it? This is only forty-five cents per member, and can be easily raised by a well organized system of beneficence. We earnestly suggest that systematic, faithful giving be rooted into the separation of *the tenth of our gains* to the Lord; let its branches honor him with their first fruits, and our thank-offerings as fair and fragrant flowers pour out sweet incense before Him; that we may be "trees of righteousness, the planting of the Lord, that he may be glorified."

Brethren, let us do a grander work for the Master in the future than has yet marked the past.

R. W. Beck, Chm'n.
R. H. Sterrett,
T. V. B. Moor,
M. K. Vann,
R. E. Huey.

4. The report on State Missions was read; and, on motion for its adoption, the report was discussed by Dr. W. C. Cleveland and Elder D. I. Purser, at the close of which a collection in cash and pledges was taken up for Ministerial Education to the amount of $100.00, $25.00 of which was paid in cash.

5. On motion, adjourned till 2:30 P. M. Prayer by M. T. Branham.

2:30 P. M.

The house was called to order by the Moderator. Prayer was offered by R. E. Huey.

1. Took up the report on State Missions.

2. On motion of T. V. B. Moor, the State Mission Board was

requested to appoint a colporter for Canaan Association, and that E. B. Waldrop be recommended to the Board for that work. The motion was carried by a rising vote.

3. The report on State Missions was then adopted:

REPORT ON STATE MISSIONS.

Your Committee are gratified to report that continued and increasing success attends the efforts of our State Mission Board. During the last twelve months forty-eight men have been in the employment of the Board for a whole or a part of the time. In forty-two of our counties these men have preached, supplying 30 towns and 115 places in the country; they delivered 4,019 sermons and addresses, constituted 21 churches, baptized 262, and aided pastors in meetings in which 340 persons were baptized. There are now forty-five Associations co-operating with the Convention work. The prospect of uniting the entire Denomination in this State in this grand work grows more and more hopeful every year.

We would call attention again to the fact that the State Board represents all the interests fostered by the Convention.

The demand for an intelligent ministry is so urgent and pressing that we would call especial attention to the subject of Ministerial Education, and we would urge the churches of this Association to do what they can to provide for the education of ministerial students attending Howard College this session, and we would suggest that the churches of this Association raise $150.00 for the support of the Theological Professor at Howard College.

D. I. Purser,
R. H. Sterrett,
G. T. Green.

4. The report on Education was read by M. M. Wood. The report was discussed by W. O. Bailey, S. Henderson, J. T. Yerby, and others, after which it was adopted:

REPORT ON EDUCATION.

The cause of Education is advancing, as is seen by looking at the increased numbers in the schools of all grades and the number of new school buildings which are to be seen in almost every community. The demand for practically educated minds was, perhaps, never greater than at present. The world wants men and women with strong, vigorous minds, thoroughly saturated with truth. We, as a part of the lovers of truth, should endeavor to supply the demand. Let us give to the cause of Education all the encouragement we can.

The demand is now upon us for an educated ministry; that is, men who have studied the Word of God, the influences of sin on human nature, and how to apply the remedy.

The State Mission Poard is now trying to raise money to supply Howard College with a Theological Professor, and we recommend the movement to your favorable consideration.

The Howard and Judson at Marion and the Alabama Central at Tuskaloosa, are still prosperous and growing, and asking for the boys and girls of the State. We, as Baptists, should patronize these institutions.

M. M. Wood.

5. The Treasurer made his report:

TREASURER'S REPORT.

G. G. MILES, Treasurer,

1881. In account with Canaan Association:

Oct.	To Balance		$ 19 35	
	" Missions		48 15	
	" State Missions		25 25	
	" Home "		10 90	
	" Foreign "		5 50	
	" Ministerial Education		5 50	
	" Colportage		7 00	
	" Indian Missions		2 50	
	" Evangelization of the Colored People		1 50	
	" Amount paid by A. J. Waldrop for Ruhama Ch		21 60	
	" Voucher W. H. S		18 40	
	" " G. G. M		5 00	
	" Cash by J. M. Franklin		5 00	
	" Mrs. Joe Martin, for Missions		1 00	
	" Pleasant Ridge Church, for Colportage		5 00	
	" Canaan Church, for Colportage		5 00	$186 65
	By voucher M. H. S	$ 18 40		
	" " G. G. M	5 00		
	" Balance	163 25		$186 65
1883—June 22.	By remittance to T. M. B	$163 25		

Cahaba Church for A. J. W. Colportage Fund	$5 00
Miss Rich, for Missions	50
Sulphur Springs Church, for Missions	50
W. H. Smith	6 00
J. T. Herring	5 00
Cal Williams (not paid)	5 00
Pleasant Ridge	5 00
Collection for Colportage	9 25

6. The Moderator then appointed the following standing committees:

Central Committee on Missions—R. W. Beck, R. H. Sterrett, T. V. B. Moor, J. M. Huey and E. B. Waldrop.

Sub-committee in each church:

Birmingham—G. G. Miles.
Bethany—J. I. Washington.
Cahaba—M. K. Vann.
Canaan—J. M. Huckabee.
Central—J. M. Frazier.
Enon—T. A. Anderson.
Hopewell—A. J. Tadlock.
Pleasant Ridge—O. J. Waldrop.
Rock Creek—Leander Smith.
Ruhama—R. J. Waldrop.
Salem—J. L. Watson.
Springville—J. T. Herring.
Sulphur Springs—G. S. Robertson.
Williamsburg—C. Williams.

On Foreign Missions—W. O. Bailey, N. F. Miles and C. T. Hardman.
Home Missions—J. H. Weatherly, H. F. Wood and E. B. Waldrop.
State Missions—A. J. Nunnally, J. P. Pierson and M. T. Branham.
Sabbath Schools—J. M. Franklin, R. E. Huey and E. J. Wood.
Temperance—N. F. Miles, S. T. Huey and T. A Melton.

7. On motion, adjourned till to-morrow 9 A. M.

Thursday night at 8 P. M., Dr. W. C. Cleveland preached to a very large audience a very interesting discourse.

The Association was called to order by the Moderator.

Prayer was offered by Elder H. G. Smith.

1. The Committee on Finance made their report.

REPORT ON FINANCE.

CHURCHES.	Colportage.	Bible Cause.	Minutes.	State Missions.	Home Missions.	Foreign Missions.	Sabbath Schools.	Church Expenses.	Pastors' Salary.	Ministerial Education.	Total.
Birmingham	.....	.....	$ 3 00	.....	.....	.....	$250 00	$350 00	$1200 00	$30 00	$1833 00
Bethany	.....	.....	1 50	.....	.....	.....	4 00	66 50	75 00	.....	147 00
Cahaba	.....	.....	5 70	.....	$26 75	.....	12 65	28 85	200 00	5 00	279 55
Canaan	.....	.....	2 00	.....	.....	.....	.....	.....	50 00	.....	52 00
Central	.....	.....	2 50	.....	.....	.....	.....	.....	.....	.....	2 50
Chalybeate Springs	.....	.....	60	.....	.....	.....	1 20	5 75	30 00	.....	37 55
Enon	.....	.....	1 55	.....	.....	.....	.....	.....	21 00	.....	22 55
Hopewell	.....	.....	1 50	.....	.....	.....	.....	1 10	.....	.....	2 60
Pleasant Ridge	.....	.....	3 00	.....	.....	.....	3 00	3 75	80 00	.....	89 75
Ruhama	.....	.....	3 65	$42 00	.....	.....	13 00	71 00	240 00	6 50	376 15
Salem	.....	.....	2 95	.....	50	.....	20	250 00	50 75	.....	304 40
Springville	.....	$4 25	5 00	5 00	5 00	$4 00	10 10	30 00	90 00	3 00	156 35
Sulphur Springs	$ 5 00	.....	2 25	8 50	.....	.....	.....	.....	62 50	.....	78 25
Williamsburg	5 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	5 00
*Ruhama	.....	.....	.....	28 00	.....	.....	.....	.....	.....	.....	28 00
Contributed by the Association	.....	.....	.....	.....	.....	.....	.....	.....	.....	25 00	25 00
Total	$10 00	$4 25	$35 20	$83 50	$32 25	$4 00	$294 15	$806 95	$2099 25	$70 10	$3439 65

* Ladies' Mission Society

2. The Committee on time and place of the next meeting of the Association made their report as follows:

The Committee recommend that the next Association meet with the Salem church, on Wednesday before the 1st Sabbath in October, 1884, and that Dr. W. O. Bailey preach the Introductory Sermon, and M. M. Wood, alternate; that A. J. Waldrop preach the Missionary Sermon, and E. B. Waldrop, alternate. R. H. STERRETT, Chm'n.

On motion, the report was adopted.

3. The report on Sabbath Schools was made by R. H. Sterrett, and discussed by W. E. Berry, S. Henderson, J. T. Yerby, and M. K. Vann.

REPORT ON SUNDAY SCHOOLS.

The reports from the churches show that the Sunday Schools are not in a thriving condition. The attendance is small, and the contributions smaller in proportion, with but a few exceptions. Why is this? Your committee feel that there is no cause, next to our holy religion, that should so command our attention, enlist our interests, and have our hearty co-operation, as the Sunday School work. When we think of the great good that has been accomplished in this direction in the world, and the still greater good that can be accomplished in the Sunday School, we realize the great responsibility resting upon us as Sunday School workers. The crime that has been prevented, the ignorance removed, the wickedness and vice that have been intercepted and warded off, and the young men and women of the country who have been led to lives of virtue, honor and usefulness, are sufficient of themselves to encourage us to press earnestly onward in this great work in a temporal sense. The boys and girls in our Sunday Schools will, after awhile, take our places in society and business, as well as in the Sunday School and churches. But it is when we consider that they have immortal souls to save, and that we will be held accountable as parents and teachers for the manner in which we have discharged our duty, we feel that our lives and conduct are not what our professions and our faith would indicate. Some one has recently said that the moral training of the young is worth much more to them than wealth or education. But if we do our whole duty, great will be our reward. There will be many crowns of rejoicing for us in that better land; and we will even be the means in God's hands of creating happiness in Heaven, for the good Book says that there is joy in Heaven over one sinner that repenteth. R. H. STERRETT, Chm'n.
G. G. MILES,
R. J. WALDROP.

4. On motion, it was agreed to consider the reports on Home and Foreign Missions jointly, and the hour of 3 P. M. be fixed for considering the same.

5. Adjourned till 2:30 P. M.

2:30 P. M.

The Association was called to order by the Moderator.

Prayer was offered by R. E. Huey.

1. The report on Home and Foreign Missions was made by R. W. Beck, and discussed by W. O. Bailey and S. Henderson. The report was then adopted.

REPORT ON HOME AND FOREIGN MISSIONS.

To the Canaan Association—*Brethren:*

Your Committee on Home and Foreign Missions beg leave to submit to your body the following report:

No one can reflect upon the subject of Mission work, its great importance, the signal favor with which God has ever regarded it, its influence upon the world, the glorious results it has already achieved, and the blessed triumphs to which it points in the near future, without being astonished at the apathy of Christians generally in regard to their duties in this respect. Now, since we can not presume that God's people are niggardly on principle, or parsimonious from covetousness, this indifference to the claims of God's cause must be resolved into ignorance of duty or a failure to apprehend the real relation of liberality in alms giving to their Christian profession. As "whatsoever is not of faith is sin," so whatsoever does not appeal to their faith can not permanently interest their hearts. The churches have been too much accustomed to looking upon giving as a pure matter of Christian liberty, as a thing which might or might not be done according to the impulses which happen to prevail at the moment, without in either case involving the integrity of Christian character; hence, what has been given, has been regarded as a charity, and those who solicited it as beggars. This is the feeling which generally prevails, if not explicitly announced. Appeals in behalf of the dearest interests of Christ's kingdom are often, if not generally, received coldly, or formally repulsed, on the plea that there is too much *begging*.

Now, the difficulty evidently is, not that our people are penurious or mean, but that they do not understand the real nature of the cause; and the difficulty will be removed, not by denunciation or invective, but by explaining the Scriptural principles upon which these appeals are made. Our people need enlightening, yea, may we not say our preachers needenlightening on this subject? The law of the Lord, clearly apprehended, will always tell upon the hearts and consciences of all who love the Savior in sincerity. That law in relation to this matter is, that liberality is the grace of the Spirit; alms giving, an office of Christian worship; and collections for the poor and the spread of the Gospel, an ordinance of God. As Dr. Thornwell says, "It is as really a duty to give as to pray; while the acceptance of our gifts is a greater proof of the Divine condescension than the acceptance of our prayers." God needs none of our offerings; the cattle upon a thousand hills are his, and if he were hungry he would not tell us. "But although needing nothing at our hands, he has condescended, for our good, to assume a position in which he appeals to us as really and effectually as if he needed all things." The believer accordingly, who enters into the spirit of the Scripture doctrine, would feel it almost as great a grievance to be debarred from casting in his mite into the treasury of the Lord, as to be debarred from the throne of his grace, and would as soon think of turning Christ from his doors, and branding as obtrusive begging a personal application on his part, as think of turning away the appeals of Christ's earthly kingdom to his contributions and his charities. It is Christ whom we honor in the interests of his kingdom, or rather it is Christ who honors us by permitting us to honor him. And as all Christian duties are privileges, and every precept stands upon a promise, so the child of God habitually experiences that "it is more blessed to give than to receive." It is this principle, connecting as it does, alms giving with facts, and making our gifts equally with our prayers a part of worship, which underlies the whole subject of systematic benevolence.

What is wanted to put new energies into our churches, and to make our offerings commensurate with our resources, is to have this principle adequately explained and generally understood. This is a matter which must be preached about more. Our pastors should study this subject from the Scripture standpoint until they become thoroughly imbued with the spirit of Missions; and then, with hearts afire and their zeal aglow, let them throw themselves into the

great work of arousing their churches to the full measure of their duty in furthering the spread of the Gospel. As has been said, the Christian Church fully recognizes its duty to convert the world, and with humble confidence accepts the task. A vast multitude of people, bound together by the strongest ties and moved by a quiet but deep enthusiasm, have fully determined that they will not cease their efforts till there is no language into which the Bible is not translated, and no nation which does not accept the Gospel of Christ. A glance at what has been done in this field of Christian work can not fail to have a beneficial effect.

Our present missionary movement is only in its infancy. Not ninety years has yet elapsed since it began; and, if we consider the comparative meagre means upon which the work has been prosecuted, and the wonderful results which have been accomplished, we can not fail to recognize the hand of God in this grand effort to convert the world, from its incipiency up to the present time, and in this recognition to feel the full conviction that this effort will issue in complete success. At the beginning of this century there were only about fifty converts among the heathen, to whom the Gospel had been carried, as it were, by chance. Now there are over one million six hundred and fifty thousand converts among the heathen. Then the mission fund amounted to about sixty-five dollars; now about seven million dollars is contributed annually. Then, Protestant mission schools were not known; now, there are over twelve thousand schools, with over four hundred thousand schools. Then, there were only fifty translations of the Bible, and about five million copies in circulation; now, it is found in two hundred and twenty-six languages and dialects, with a circulation of 150,000,0 0 copies. Then, the whole heathen world was closed against the Bible and its holy religion; now, the blessed Gospel has a sure footing in all lands, and is winning its way to the hearts of all nations. Then, only a small part of the earth and its vast population was under Christian rules; now, nearly one-half of the population of the earth and about one-third of its area are under Christian government. It is estimated that there are more Christians in India to-day than there were in the whole Roman Empire at the close of the first century.

But let us notice some interesting facts connected with this success of Missions: In 1872, the first church with only eleven members was formed in Japan; to-day, there are sixty-six churches, with about 1,800 members, 5,000 Christian adherents, three theological colleges, with 173 students, and thirty schools, with over 800 pupils. The Peninsula of Minahassa is now more thoroughly Christianized than Alabama. It has a population of 114,000 inhabitants. Of these, 80,000 are converts, with 199 churches and 125 schools. Only a few years ago Melanesia, Micronesia and Polynesia were in unbroken heathen darkness; now, they have 68,000 Christians, with many churches and scholars. The Sandwich Islands are no longer considered missionary ground. They have thirty churches, served by native pastors. These churches have sent out thirteen foreign missionaries, and pay annually $29,000 in gold to the support of Missions. Our country now has a trade of about $5,000,000 annually with these Islands. The Fiji Islands have a population of 120,000, of which 102,000 are worshippers, with over 800 neat churches, and in every family, it is said, there is morning and evening prayer. They have over 1,500 schools, with over 50,000 pupils. Thus we might produce interesting facts from every branch of our Mission work if time permitted. The third largest church in the world is among the heathen.

But some are ready to say that this money would have done more good if it had been applied to religious purposes here at home. This, however, is a great mistake. During the last ten years, the Baptists have increased 6 per cent per annum; Methodists 4½ per cent; Presbyterians and Congregationalists 3 per cent. Contrast this with the Foreign Missions, under the patronage of these respective denominations, for the same period. The foreign membership of these denominations has increased 16 to 18 per cent. Even in China, the most difficult of all mission fields, except Catholic Italy, the increase has been 14 per

cent per annum which is *three times* the average increase of all the religious denominations in the United States. These heathen converts also evince the missionary spirit in a remarkable degree, giving upon an average from twenty-five to seventy-five times as much per member as the Baptists of the South.

None can study the history of our various missions without recognizing the hand of God in them as distinctly as Belshazzar did the hand upon the wall. Let us advert to a few interesting particulars. See the providence of God in moulding the heart and mind of the noble Carey and confreres for the great work of their lives; how they weathered it through the storms of opposition, persecution, and discouragements by which they were confronted at every step until the blessed truth had taken deep root and obtained an abiding hold upon the people of the East Indies. Mark how God prepared and called that grand man, Capt. James Wilson, for the work of converting the South Sea Islands; how he and his fellow laborers toiled without any apparent success for sixteen years, sowing the seeds as it were upon a barren rock; and how, through reverses and discouragements in the mission work at home, and wars, earthquakes, pestilence, and revolutions on these Islands, the gracious work went steadily on. How Henry Obookiah was preserved and prepared by Providence for the mission work, and how Judson was set apart to his mission field, etc. Time fails us even to glance at the many interesting, instructive and encouraging manifestations of God's favor in connection with our various missionary operations.

Besides all this, the present attitude of the world towards religion is such as to inspire the greatest zeal in missionary work. "The unwonted acquisition of power and territory by Christian nations," thus furnishing extraordinary facilities for the universal diffusion of the Gospel; the wonderful prevalence of the English language, and the singular desire among all people to become acquainted with that language; the growing disposition among all nations to conform to the habits, manners and dress, to adopt the improvements, to be governed by the laws and profit by the superior wisdom of civilized and Christian nations; the increased facilities for the spread of the truth arising from railroads, telegraphs, steamboats and ships, the printing press, post offices, etc.; the drawing of the entire habitable world together as it were by such expedients as joining the Mediterranean and Red Seas, and the Atlantic and Pacific Oceans by means of ship canals; the boundless means which Providence is placing at the command of Christian nations,—*all* assure us that the fields of heathendom "are white already unto the harvest."

My brethren, think of what Christ has suffered for us. "The tragedy of calvary was no scenic exhibition of fictitious terror and distress. *The victim* was *roasted* with *fire*. Behold the man! and be astonished at the spectacle! His visage is so marred, more than any man, and his form more than the sons of men. Tell me, ye that pass by, is there any sorrow like unto His sorrows? My brethren, this is holy ground and we must take the shoes from our feet. We can only admire and adore." If we are Christ's, if we have his spirit and his mind, we must not, we cannot let a few dollars and cents stand in the way of the conversion of the world and the recovery of God's honor from the insults of pagan superstitions. The heathen are perishing every day for want of the Gospel. Don't try to hide behind any groundless skepticism on this point. It is TRUE. When the cry of starving Ireland came to our shores the nation rose as one man, and by a noble and generous impulse interposed to arrest the progress of the destroyer. When pestilence was spreading its raven wings over our Southern cities, sympathy flowed like a river and relief poured in from all quarters. Now, all this was but a just tribute to our common nature. But what was the plague in *all* these cities compared with the famine under which *nations* are starving; the plagues under which *nations* are *dying*. My brethren, do we believe in our religion? Can we believe in its prospects and promises, and yet be so reluctant to make the sacrifices it requires? What have their labors for the conversion of the world cost our churches collectively? Individuals have suffered, yes, have given themselves and all they had as a sacrifice to God. But these examples of

self-consecration to God's service are comparatively small in number. What have our churches as organized bodies done for Christ? What have they suffered for the heathen? Where are their sacrifices, their tears, their offerings that cost them dear? What have they done worthy of their privileges and resources? How many sacrifices can we count as proof of our love to God and man? If we claim to be foremost in "purity of doctrine and simplicity of worship," does not consistency require us also to be foremost in sacrifices? "If Jesus should stand again on the Mount of Olives and summon before Him this Association, as He summoned the disciples of His personal ministry and the Apostles of His extraordinary call; if He should collect you and me and all the membership of this Association, what think ye would be the language in which he would address us? It would be an august spectacle, a solemn, an awful scene. The words that He would speak would pierce our souls and stir the very depths of our being. They could never be effaced from the memory. We should think of them by day and dream of them by night, and the most anxious cares of business could never drown them. The voice would ring in our ears wherever we went, at home, in the market, by the wayside, as we lie down and as we rise up. It would be an era in our history never to be forgotten. Is it presumption to imagine what those words would be? Shall we say that He would reproach us? His nature is made of tenderness. His bowels melt with love. His eyes would beam only with pity; but our own hearts would be busy with upbraidings. My brethren, there is no need of any exercise of fancy. He *was* once present with his collected church and he *did* give her a parting mandate: 'GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE.' Me thinks I see Him here to day with hand uplifted to bless us, repeating the same commission to us, and as here present I cannot restrain the prayer that He would breathe upon us as He did upon the Apostles that we, too, may receive the Holy Ghost. With a fresh anointing from him we will look upon the world with new eyes and a new heart, and an impulse will be given to our efforts which shall never falter nor fail until the whole earth is filled with the glory of the Lord. So may it be."

R. W. BECK, Chm'n.

2. The following recommendation was made by R. E. Huey, and adopted by the body:

In consequence of the fact that there is some dissatisfaction in regard to the management of funds contributed by the churches, the Association recommends to the churches of this Association to provide themselves with a Treasurer in each church, and that they place all their contributions for missionary and other purposes in the hands of said Treasurer; and that they pay over to the Treasurer of the Association, that he may be able to make a full report of all moneys sent up by the churches for the various objects.

3. The Moderator then asked Dr. W. O. Bailey to take the chair of the Moderator, and proceeded to raise a purse of $17.00 for Elder H. G. Smith, which was presented to him in token of regard and appreciation of past labors, Brother Smith being 81 years of age.

4. On motion, Dr. S. Henderson was requested to publish in THE ALABAMA BAPTIST the Introductory Sermon delivered before this body.

5. The following resolution of thanks was offered by T. V. B. Moor, and adopted by the body:

Resolved, That the thanks of this body are hereby tendered to the Birmingham church and citizens of the town for the hospitable manner with which they have taken care of the delegates during their stay among them; also, the thanks of the Association are tendered to *The Daily Age* for publication of the proceedings of this body from day to day.

6. The business of the Association being finished, the Moderator made some suitable remarks, the parting hand was taken, and the closing prayer was offered by Dr. S. Henderson.

A. J. WALDROP, Moderator.

E. B. WALDROP, Clerk.

SCALE OF CHURCHES.

CHURCHES.	PASTORS.	Baptized	Received by Letter.	Dismissed by Letter.	Excluded	Restored	Dead	Total Membership.
Birmingham	W. O. Bailey	5	48	5	..	..	2	325
Bethany	A. J. Waldrop	6	4	2	1	..	2	65
Canaan	G. T. Lee	..	..	6	..	..	2	57
Cahaba	A. J. Waldrop	6	1	17	..	..	3	174
Central	R. W. Inzer	1	12	4	..	2	1	43
Chalybeate Springs	W. J. McCrary	4	2	2	..	..	1	50
Enon	G. A. Chunn	17	3	2	5	..	1	44
Hopewell	J. W. Johnson	12	3	..	1	3	1	53
Pleasant Ridge	E. B. Waldrop	..	1	..	..	..	..	89
Rock Creek	.....	..	..	..	..	..	..	68
Ruhama	S. Henderson	22	2	1	..	..	2	162
Salem	E. B. Waldrop	..	5	1	..	..	..	99
Sulphur Springs	E. B. Waldrop	1	..	..	..	..	3	30
Pierceville	.....	..	..	..	..	..	..	42
Williamsburg	M. M. Wood	..	..	7	..	..	..	19
Springville	A. J. Waldrop	..	..	16	..	..	4	98
Total	.....	74	71	63	7	5	22	1218

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